

FREEDOM

A JOURNAL OF REALISTIC IDEALISM

*Who dares assert the I
May calmly wait
While hurrying fate*

Meets his demands with sure supply.—HELEN WILMANS.

*I am owner of the sphere,
Of the seven stars and the solar year,
Of Caesar's hand and Plato's brain,*

Of Lord Christ's heart and Shakspeare's strain.—EMERSON.

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REINCARNATION.

BY C. C. POST.

By reincarnation we understand the belief that the Ego, the intelligence, the spirit, having once taken on flesh and having lost it through what we call death, is, after a period of time, which may be of longer or shorter duration, again and repeatedly through many generations, reincarnated; being drawn into its new fleshly relation through the law of attraction at the moment of conception in the womb of the mother that is to be.

The theory appears to have come to us from India, the home and birth place of what is commonly called occultism, the mysterious, the unknown relations of the inner to the outer man. The Western world has been slow to accept the idea, and naturally so. Our religious teachings, our conceptions of a future life handed down to us through generations, the natural desire to recognize, and be recognized by, friends and relatives in the life which we have been taught was to follow after the death of the body—all these have stood as barriers against even a respectful consideration of any arguments that might be brought forward in support of the differing religious views or theories regarding a future existence, of others, no matter who they might be or whence they came. To every religion all that are outside are infidels, heathen men and women in darkness as to the truth. The Mohammedan is not more in danger of condemnation according to the orthodox Christian than is the Christian to the Mohammedan; and to each all other faiths than their own are esteemed but certain destruction of the inner man's chance for happiness after the death of this body. I refer, of course, to the strictly orthodox religionists of either and all sects. There have probably always been a few in all ages whose minds were sufficiently illuminated to reject the idea that man's salvation depended upon the acceptance of any religious creed, but only since the present generation made its debut upon the stage of action, has it been really safe, from a social standpoint, at least, for one to proclaim a disbelief in the religious beliefs into which he was born. All such were regarded as dangerous members of society, to be treated as degenerates provided they escaped death at the stake. Religious wars, whether between Catholic and Protestant, or Christians and the followers of Mohammed, have been the most bitterly and relentlessly waged of all wars in which the race of men have engaged, while the amount of money expended in efforts to "save the souls of the heathen," would have converted the Desert of Sahara into a garden.

Yet out of apparent evil comes forth that which is

good. Ignorance alone is the cause of all that has the appearance of evil, and with the new relations between the victors and the defeated comes exchange of ideas, and gradually, though it be ever so slowly, a broader field of thought to both.

But for the British conquest and occupancy of India, that country had yet remained an incognito to the Western world, and all her wealth of thought had been to us as treasures hidden in the caverns of the sea, while India herself, lacking the native energy of the Occident, had gone on forever in her mistaken idea that a man's birth fixed, for this life at least, the position in which he must certainly remain; and that the holiest life possible to be lived, was that of absolute surrender of all the faculties to a contemplation of some future existence (or non-existence) giving no care whatever to the body or to the affairs of this life. If India had a rude awakening from her dream it was the only one that Western civilization was capable of giving, and it was better so than that she be not awakened at all. Victor and vanquished are the better that it has occurred, however much the more enlightened of either party may wish it had been accomplished in a kindlier spirit.

What India has to learn is that this life is of value equal to any that can possibly follow, and that a man may be a man though born a Sudra, the lowest of all casts. What we gain must come through a thoughtful and unprejudicial examination of Indian ideas and theories regarding the relations of the finite to the infinite life; of the individual to the unindividualized; and it is in this spirit that the consideration of the theory of reincarnation should be taken up.

And why should we not give it respectful consideration? Have we already grown so wise in our own conceit that we can learn nothing of others? What do we really know of the future life; of our relations to the infinite source of life? Are we to suppose there are no wise men in India, no men who have honestly sought for light and truth? It is proven by the evidence of many creditable witnesses that there are those among them who perform works that seem to set aside the laws of nature, in so far as we understand her laws. Their representatives at the world's congress of religions were universally conceded to be the equal in ability and scholarly attainments of those of any European or American representative of opposing religions. They may be wholly wrong in their theories; we certainly should be very unwise to proclaim them so without the most exhaustive inquiry into their reasons for their faith.

There are two theories by which it is sought to ac-

count for the beginning of individualized existences, the one the Bible account of a direct creation, the other what is known as evolution or the gradual unfoldment, growth, or increasingly perfect expression of the infinite through the finite. According to the former, all things, including man, were created perfect, complete, each according to its species, perfect in its kind and way. Man might, it is true, through disobedience fall, but he could not rise. He was the cap sheaf, the perfection of created fleshly beings; a being formed in the image of his creator, the omnipotent, omniscient and omnipresent Deity. According to the latter theory he is still the highest expression of the infinite source of all things, but is the ripening fruit of the eons of time. He is what he is, first, as an effect due to a cause—that cause the innate desire of infinite life, cause of all things, for expression, recognition; and, secondly, of his own desire for individualized expression, he being a part of the infinite and partaking of its nature.

If any accept the orthodox theory of creation, it is unnecessary to consider the possibility or reasonableness of reincarnation.

If any one longer believes in an orthodox heaven and an orthodox hell, that forbids all controversy in so far as he is concerned; he is outside the pale of argument, not to say reason, and I address myself solely to those who believe in evolution, or the law of growth through change.

If we accept the law of growth, of evolution, then we must conceive of man as the fruit of centuries—nay, of eons of centuries of growth, of growth by experience acquired through following desire; of seeking after happiness by such means and by such channels as to him, in whatever stage of intelligence he had grown to, seemed likely to secure it. He is as much the creature of his misjudgment as of his wisdom. He has learned by his mistakes equally as much as by his successes, and always he has learned slowly. He has not always been a man. He did not always walk uprightly; he did not always possess either feet or hands. When he first issued from the womb of the infinite life he was but a bit of protoplasm, a drop of jelly in the ocean of life and of water. He learned by experience—experience gained by acting in accord with his desire. The result of such action was knowledge—knowledge gained so slowly that millions upon millions—and these multiplied by other millions of years—passed before the real man came into his rightful inheritance. Even yet he has done so but imperfectly. Even yet he only begins to recognize his true relation to the infinite. Yet he is what he is because of what he has learned in the various conditions by which he has been surrounded, and in which he has lived.

And always he has followed his desires, has acted as prompted by them and as guided by past experiences in his effort to attain his desires. In other words, he has been subject to the law of attraction, the one supreme law of the universe.

On all the lower planes of life this law of attraction acts independently of the individual; that is, it acts without the consent of the individual. The law exists and the individual obeys. The magnet approaches the bit of steel—the bit of steel flies to meet the magnet—the result of the law of attraction of which the steel has no knowledge, except as it feels the impulse to fly to the point of greatest attraction. The same law exists and

is supreme throughout all nature. Its manner of expression differs, but the law is ever the same. The plant draws to itself, or its roots and leaves are drawn to, that which it craves, that which is necessary to its sustenance, to the perpetuity of its species. It is the same with insects, with reptiles, with all the lower orders of animals. And it is the same with man, only that in man it has become possible that through an understanding of the law, and by obeying it, he may command the law. That is to say, that being capable of reason, and therefore of comparison and of judging correctly of what will bring true happiness, he may control his desires, and so attract that which will bring the true happiness which he covets. I say he may do so, not that he certainly does.

By controlling his desires he may so modify, or change, the attraction which he has for other things and other things for him, that that which is low and base flies from him as the negative pole of a magnet pushes things away; while the pure and truly good things are attracted to him as the positive pole of the magnet draws the bits of steel to it, instead of repulsing them.

In other words, we attract the things that we desire, whether of this world or a higher, the things that belong to us under the universal law, which is of the infinite—which is the infinite; and so long as we are attracted by the things within the sphere of this earth and that are of this earth we must continue to reside within this sphere and to partake of its qualities; i. e., we must continue to inhabit such bodies as are adaptable to the conditions which pertain to this earth, and there is no power in all the universe to oppose or prevent it.

[To be continued.]

FRED BURRY'S JOURNAL.

Fred Burry's Journal is out in a new dress. It is now a neat little magazine with plenty of strong thoughts in it. It is published in Toronto, Canada, and the price is \$1.00 a year. I want to see it well patronized.

There is an article in the present issue from Hugh O. Pentecost, who always knows what he is writing about. Here is the article:

INFINITE POWER BY HUGH O. PENTECOST.

All is one.

All is good.

All is the embodiment and expression of infinite power.

Let us not balk at the word infinite; I admit that we cannot comprehend the infinite, and that, hence, we are unable to define the word. But do we not freely use the words man, woman, love? And can any one comprehend that for which they stand, or fully define the terms? When I speak of infinite power I mean the power that saturates the universe and serves the purposes of the wheeling suns and planets, of man, of the flowers of the field, and of the smallest insect that crawls or flies. I mean sufficient power.

There are those who refuse to enjoy the sense of infinitude because, forsooth, we cannot define for them, nor they for us, the word.

With the thought, "That which exists is one," and with the thought, "That which exists is good," connect the thought, "That which exists stands for infinite power," and you come into the portals of the place of peace.

Try to conceive of the power that holds the heavenly bodies, (of incalculable heaviness), to their places in their whirling game as if they were bubbles blown from a child's pipe! Try to conceive of the power that prevents the moon from breaking away from the apron string

of mother earth! How many steel cables would be required to perform that labor, so easily accomplished by the infinite power? Imagine, if you can, the power that slowly hoisted the mountains; that lifts the waters of the ocean many feet twice each day; that suspends millions of tons of water in the atmosphere, as if it were a pinch of thistle down. Try to get a sense of this power, for it is this same power that is expressed in each atom, each man.

There is but one power. The draught horse gets it from the grass and air, and transports it from place to place as it is needed; carries it about in himself. Steam is not a power in itself. It is but a medium by which the power stored up in the coal is applied. There is no such thing as electrical power. Electricity is merely an instrument for carrying the power stored up in the coal burned under the boiler, whence the steam transmits it to the engine, whose belts carry it to the dynamo, that picks up electricity from the air and makes it do the duty of a belt, or pipe, or draught horse, or messenger boy; "Here, you! Follow that trolley car and keep it supplied with power from the coal burning in the power house"—coal—the storage battery of the infinite power!

There is but one power. It holds the suns in their courses. It lifts the lightest insect on the wing. It upheaves the mountains. It draws lovers together. It sends the bullet from the white man's gun to the brown man's heart. It lifts the infant to the mother breast. By it I wield this pen. By it you read of it.

It is infinite, and it is for you; on your side. Nothing contends against this power. There is no devil; no evil power. There are not two powers, nor more than two. The power that runs the wind mill, the water mill, the steam mill, the ancient hand mill, is the same. The power that pushes the sails of the boat containing a happy pleasure party, is the same that blew and washed Galveston to pieces, and killed so many of her inhabitants. There is but one power, and it is wholly and only good; just as friendly in destroying Galveston as in blowing the pollen of wild flowers about in order to beautify the earth; just as friendly to the dead as to the living; just as kind in the gnawing tooth of the cancer as in the ministering fingers of the nurse.

And this infinite power is all at your disposal. It is all for you. At least, as much of it is for you as you are capable of using. And it may be had in any form you wish. If you call it to you in the form of pain, sickness or death, in that form it will come. If you rub your magic lamp or ring of desire, and demand health, life, wealth, the power comes in these forms. It is inexhaustible and flows freely in response to desire.

The points never to be forgotten are:

1. The power is sufficient for all your needs in this life or any other.

2. It is always holding you exactly in your place, the same as it holds the sun in its place; so that you have always been in your place, are now and always will be.

3. It is the only power and works only for good; therefore, no harm can come to you in this life or any other.

Now, go back to the beginning of this article and again connect the three ideas: All is one, all is good, and all is the embodiment and expression of infinite power. Meditate upon them until there begins to flow into you power and peace.

If you have saved the two copies of the *Journal* preceding this, get them and re-read my articles, in connection with this one. There will be two more in this series, and the five together will furnish you with a shield against trouble of any sort, if you can receive the teaching.

MIND IS MASTER.

"Thoughts are things." Thought transference is an established fact. The state of the body and the conditions that environ it are the result of the state of the mind, and the state of the mind can be changed by mental treatment.

LIVING AND DOING.

DEAR MRS. WILMANS:—Let us by all means have each side of every question. That is why I very mildly suggested, in a former letter, that a few people should occasionally Do Something. It was because I so fully recognized that every question presented (at least) two sides that I took occasion to put forward "the other side"—the one that is almost universally neglected. And when I exhorted Mental Scientists to Do Something, I was reading the lesson to myself as well as to others. It is only too clear to me that my "errors of omission" are what constantly retard my growth.

If any person is satisfied that what she has done is all that might or should be accomplished by her, well and good. I do not complain. I am not asking any one to work for me. I am suggesting that their happiness depends upon what they themselves Do. Going to sleep, *thinking*, invites decay; and keeping awake, *doing*, promotes growth. Take your choice—Do Something or Do Nothing! Do just as you please—as you will anyhow—and do just as little as you deem best for you. And when you have slept long enough why, then wake up, and as soon as you have the ambition to grow, Do Something. You will never grow in any other way.

In all life there is a progression from the expressions of lesser to those of greater good, and the life of the human family is a beautiful illustration of the growth of thought forms. Passing over the preliminary and primary stages of his development, we find the individual in a condition where, except as to what affects his immediate personal comfort and apparently demands his direct mental consideration, he is content to allow others to do all the thinking and to dictate his action; of course, no one else can do *his* thinking, but others present to him their conclusions, and he accepts them as the basis of his actions.

After a while he reaches a condition where he is unwilling to entirely accept the conclusions of others, and starts in to think them out on his own account. As yet he has not acquired that intensity of thought which compels him to consciously express it physically, but this next comes to him. Still later on he reaches a point where his thought forces demand action on his part. He is no longer content to passively think, but is impelled to Do Something.

When he has reached this stage he occasionally gives active expression to his higher thoughts; but so strong are the influences of tradition and environment that, as a usual thing, he refrains from any such action. He has reached an interesting period, however, and all who are content to think without acting are amazed at his temerity. But there is much more to learn; for merely to Occasionally Do Something is to do very little compared with what may be done.

After man has discovered how to think for himself, to express his thought, and to act it, he yet has a far greater step to take—to live it. For him to Do Something Always, and not merely occasionally, registers an immense advance. And even he who has learned to Always Do Something along certain lines of thought, will in other respects only Occasionally Do Something, or merely Express his thought, or but mildly think for himself; while perhaps as to most matters he will continue to slavishly follow the traditional thoughts of

others. Each plane of growth includes all the steps that has led to it, and it is seldom that each and all of the prior stages of development may not be clearly discerned and distinguished.

There is, therefore, another message for Mental Scientists. My former letter only indicated a step that all Mental Scientists ought now to be prepared for. There is much more. Do not be content to merely Do Something. That is something, but it is only a preliminary introduction. Far greater and grander is it to Be Something. Do not content yourself with merely thinking beautiful thoughts, or even with expressing them and acting them at your inclination; but make them so completely a part of yourself that you may lose all consciousness of their possession. Live them so naturally and instinctively that it would require an effort on your part to express anything else.

It is not advisable to force our growth. It is well to grow slowly, and to secure the full benefit of each stage of our development. And it is of advantage to look ahead, to sketch out the line of march, and to keep our destination in sight. No one is to be "condemned." Each is doing the best he knows how, under the circumstances. But it is not only permissible, but desirable, that the experiences and conclusions of others should be brought to our attention. They may be disturbing; the more commotion they make, the more are we likely to be in need of them. It is difficult enough to learn, even with all the assistance we may get from others. As for myself, I have received so much that I deem it a privilege to give out what has come to me. My manner of presentation may not satisfy you; never mind that; look for the truth I am endeavoring to express. I am sending out an expression of Love and Truth, as I understand it.

Before closing this letter I cannot refrain from again calling upon Mental Scientists, not only to Do Something, but to Be Something! How many Mental Scientists, even, are there who consciously live the truth that they can receive only as they give? that it is as blessed to give as to receive? that they can be loved only as they love? How many are free from the desire to get something for nothing, and from the thought that this is possible? The desire, expectation and hope of receiving without giving is well-nigh universal; and it is demoralizing and debasing. That we may only receive as we give lies at the root of Mental Science, and it is as we grasp this truth and live it that we will be able to Do Something in order that finally we may Be Something.

EUGENE DEL MAR.

CHRISTMAS GIFT.

You cannot find anything handsomer for a Christmas present to a friend than a copy of the great new work—"The Conquest of Death." It is Helen Wilmans' latest and best; an immense book on the finest paper, splendidly illustrated; containing all the latest knowledge concerning the powers of mind to control matter. It is a life-saving book; nothing to equal it has ever yet been offered to the public. This is saying a great deal, but even this does not do it justice. It is bound to fill the world with wonder; the salvation of the race is in it. Cloth bound, \$3.00. Half morocco, \$5.00. Address

THE INTERNATIONAL SCIENTIFIC ASSOCIATION,
Sea Breeze, Florida.

SEA BREEZE BULLETIN.

The Colonnades Hotel is open to receive its quota of winter visitors.

There will be a grand masquerade ball at the Pavilion on New Year's eve.

Mr. and Mrs. L. E. Reed and Miss Reed of St. Paul have arrived at the Colonnades.

Mr. F. C. Allen and family, who have many friends here, have arrived to remain until next spring.

Mrs. Daisy Dryer and little son have returned after a few weeks' visit among friends in South Carolina.

Mr. C. F. Vining, a cousin of Manager J. P. Vining, will be clerk of the Colonnades for the season.

Mrs. J. W. Smith is having an addition built to her residence, corner Sea Breeze avenue and Valley street.

No one is or has been idle in Sea Breeze throughout the year. Labor skilled in the building trades is in continuous demand.

Mr. Thomas J. Keaten of Douglasville, Ga., arrived in Sea Breeze this week, for the winter. He is stopping at the home of Mr. W. A. Baggett.

The electric light plant of the Colonnades is being put into working order by Electrician G. W. Michael and expert assistants from Jacksonville.

A new pastry kitchen and refrigerator room have been added to the Colonnades, and the barber shop has been enlarged. Contractor Starkey had charge of the work.

Mrs. Louisa Southworth of Cleveland, Ohio, a member of the Central Advisory Board of the Mental Science Association, has arrived and will remain for the winter.

Mr. Frank G. Lyon and family have arrived and are located at the River View House, of which Mr. Lyon, an experienced hotel keeper, will take charge as manager for the season.

The teachers of the public school are directing arrangements for a public celebration of Christmas eve. Children and parents are contributing to make the event entertaining and successful.

Architect E. E. Starkey is building a wind mill back of his residence. At the further end of his lot he is erecting a work shop and tool house. He has a large force of men constantly in demand and well employed.

Mrs. Eliza Roth of Leipzig, Germany, has arrived and will remain until spring. Mrs. Roth, who is the author of quite a number of Mental Science publications and is the publisher of the monthly, *Mirror of Truth*, in the German language, expresses herself as delighted with Sea Breeze and its beautiful surroundings, and expects to establish here her permanent home.

A party of visiting railroad conductors passed through Sea Breeze during the week. There were two hundred of them with their ladies and friends, and all the available private carriages in Daytona and City Beautiful were placed at their disposal, and the whole formed quite a procession as they crossed the Halifax over the north bridge, passed up Valley street to Ocean Boulevard, thence down to Ocean Beach past the Pavilion. From the Pavilion they drove along the beach southward for two miles to the south bridge, and over it recrossed the river into Daytona from where their special train carried them further south. All the visitors expressed themselves as being delighted with what they saw of the natural scenic beauties of this section, the handsome palm-fringed driveways, the superb beach and many of the other attractions.

LETTER ONE SIGNED "MENTAL FORCES."

[I am often asked what I think of single tax, and of Henry George, etc. I answer that Mental Science encompasses all such subjects and efforts. I publish a letter from a friend that voices my sentiments. Other letters from the same pen will follow. These letters were not to me; the person who received them sent them to me because he believed I would endorse them. H. W.]

DEAR FRIEND:—How do I feel about single tax? I believe as much as ever in its justice, and look forward to the time when all natural opportunities will be free. For years I was one of the most enthusiastic single-tax cranks at large. I believe in it still, but I have come to the conclusion that I read but one side of the sign.

You no doubt have heard the story of the two men who got into an argument over the wording of the sign. One claimed it read so and so, and the other insisted that it read thus and so. After a heated argument, it was discovered they both were right, and both were also wrong, for they had read opposite sides of the same sign.

Mr. Henry George saw the sign and said, "Labor produces everything. Labor is the creator of all wealth, and should receive a larger share of the thing created. Labor is robbed. We must make land free. We must open up opportunities." I agree with him, but there is another side to the sign. Others saw not only this, but much besides. The other side reads something like this: "Everything that exists in the material world was first produced in the thought world. Thought, not labor, is the great creator of wealth. Thoughts are things. Thoughts are forces. Thoughts are magnets, and like attracts like. Labor without thought never created anything. Opportunities lie thick about us if we had but the wit to see them and the courage to grasp them." This is the opposite side of the sign. The truth doubtless lies somewhere between these two statements.

I used to agree fully with Mr. George that labor is the creator of all wealth; now I qualify it by saying—intelligent labor creates, or intelligence and labor create all wealth. The thought is often the product of the brain of one man while labor is performed by another. One plans, the other executes. If one man can both plan (that is, think) and execute (that is, labor) he reaps the whole reward, less rent and taxes. If he labors only (the horse can do that) and requires some one else to do his thinking, he must divide with the man who thinks, and will probably find the thinker has the lion's share of the product, and why not?

The great difference between men (I had almost said the only difference) is in what they think; in the way they look at things. The difference in men is as much in what they think of themselves, of their surroundings and their opportunities as it is a difference in ability or of opportunity. I have come to believe that thought carries one up or down, as we elect; that "As a man thinketh, so is he;" that what a man thinks, he becomes. His belief in his ability to surmount obstacles is half the battle. The man who thinks he can change his environments probably can and will. If he thinks he cannot, he cannot. The man who thinks he is of no account, that he is injured by the tariff and by Ricardes, law of rent, and is held down by his boss, who believes there is not money enough in circulation

to go around, and that he is being crowded and trodden upon, will shortly reflect this in his life.

I would open up opportunities, of course, but beside this, and above this, I would teach people that they have within them the power to control their own environment; that instead of being miserable worms of the dust, they are made a "Little lower than the angels and crowned with glory and honor;" that they have the power to do and to be all that any one can do or be. Teach them to control their environments instead of letting their environments control them. Teach them how to think and by thinking make the best of their many opportunities. Drive away fear—fear of their weakness; fear of poverty; fear of failure. Ignorance and fear are the only two devils there are left; all the rest are dead. Fear is the offspring of ignorance. Kill the parent and the offspring will die. All the horde of devils which have haunted man since, half clothed and half starved, he crouched in caves, frightened by the thunder and torn by his own fears—all these are gone. Ignorance and fear are alone left. I would teach man that he is his own master; that ignorance is his only enemy; that no one can injure him but himself. I would teach him, and myself, that the kingdom of heaven is within; that he is the king within that kingdom. I would teach man self-reliance; teach him that there comes to each one that which he causes to come, either consciously or unconsciously. With knowledge and confidence in himself, he may determine what comes.

We all know happiness is from within; that it is not dependent upon wealth or position or any outward condition. Bunyon turned his prison cell into a paradise and peopled it with the characters of "Pilgrim's Progress."

"Stone walls do not a prison make nor iron bars a cage." I know a little woman in this city who has had enough trouble to kill some people, but she is always smiling and happy. She says it is easy enough to be happy when you know how. We all know people who find it easy to be healthy, and also some who find it is easy to be wealthy. "Everything turns to money in their hands," we say. There is a reason for this. It is all in accordance with a fixed law. I believe there is a law of happiness, a law of health and a law of success, just as there is a law of gravitation. When we learn the law, or conform to it either consciously or unconsciously, the result will follow. There is a law governing electricity. An infant creeping along the floor may touch a button which sets the law in motion. An unconscious touch may start a ponderous machine or explode a charge of dynamite. The child knew nothing of the law, but the result was as certain as though Edison had put his finger on the button. I would teach others, and in so doing I would teach myself, that these, not labor, are forces; that the only difference in people is what they think. That what a man thinks will sooner or later be objectified in his life.

The "belief in poverty not only oppresses us until it makes us mentally poor, but it allies us with poverty-stricken conditions." Opportunities? Abraham Lincoln had fewer than most men, but what he *thought* made him the great emancipator. Edison had no superior opportunities, but his *thoughts* made him the greatest inventor of the times. Jay Gould, Andrew

Carnegie and Phil Armour's *thoughts* have put them where they are, and hundreds of others with equal opportunities and equal mental equipments are toiling under them, because they do not or dare not *think*. These so-called great men *think*, and the others labor, and you say the division of the product of thought and labor is not fair. Why not? If by thinking one hour you can make my unproductive manual labor produce a million dollars, are you not entitled to a large share of the surplus produced because of your thought? Am I any the worse off?

If I could be granted one wish it would be not that all men could be given more opportunities for labor, but that all men, including myself, could be made to see and put to the best use, their present opportunities. This great continent lay here under the feet of the red man for centuries as fertile and productive as it is today. All our present opportunities were his; yet the red man made but a bare and scanty living because he did not think. The change was brought about, not by labor—labor without thought cannot create anything. It was brought about by thought. Thought first and always, then labor, but always directed by thought.

I have quit quarreling with fate and shall try hereafter to blame no one but myself. If I lack for anything, it is not because of lack of opportunities, but because I either lack confidence in myself, am too indolent to think, or because I have not learned to recognize an opportunity when I see it. This is ignorance. I may recognize it, but be afraid to tackle it. This is fear. Ignorance and fear are the only things that are the matter with the world at present.

I am not sure but Andrew Carnegie is doing a work as beneficial as that of Henry George. Carnegie is building libraries and trying to teach men to think. When they think, they will no longer be ignorant, and will no longer fear. Mr. George wants to open up opportunities for labor. Intelligence and confidence will do this.

You no doubt have heard the story of the man who sold his farm and went to a foreign country to hunt for diamonds. After he was gone, it was found that the spring from which he drank daily was filled with the precious stones he had gone to hunt; that his birthplace was literally filled with diamonds. Perhaps, too, you have heard of the young geologist who sold his home and went West to prospect for precious metals. In passing out of the gateway of his yard he placed his hand on a stone rich with the very ore he traveled so far to find.

What has all this to do with the single tax, you ask? Nothing except this: We may advocate the single tax, government ownership, monetary reform and everything else desirable in the way of legislation. We will never get any of them until we can make people think, and if we secured them all, they would fail to equalize conditions so long as some men think and others do not. I still believe in Henry George's side of the sign. The other side has been read by Helen Wilms, Prentice Mulford, Lillian Whiting, Prof. Weltmer and others. Beside "Progress and Poverty" I place "Conquest of Poverty" and similar writings, and I endeavor to keep in the middle of the road. Yours truly,

MENTAL FORCES.

FREEDOM on trial six weeks ten cents.

SUN GLEAMS.

Letter written by Benjamin Franklin at the age of 75, to his friend Dr. Priestly, in the year 1780:

"The rapid progress true science now makes, occasions my regretting sometimes that I was born so soon; it is impossible to imagine the height to which may be carried in a thousand years the power of man over matter; we may perhaps learn to deprive large masses of their gravity, and give them absolute levity for the sake of easy transport. Agriculture may diminish its labor and double its produce; all diseases may by sure means be prevented or cured (not excepting even that of old age) and our lives lengthened at pleasure, even beyond the antediluvian standard."

The great question, therefore, concerning a man's life is, what tendrils has he out? From how many grades of divine substance is he drawing sustenance and power? We are put here to secrete something everlasting out of nature. The opportunities are rich, but it is the capacity, the fibre, that determines whether we shall do it; for nature contributes to our life not primarily, according to its bounty, but according to the filaments in us that will solicit and incorporate its bounty. One man absorbs mathematical truth out of the Heavens, while side by side with him a mortal exists that organizes nothing grand or stately into his constitution—just as the mushroom can do no more than hoist its pleated parasol out of the same ground and in the same sunlight from which the oak-seed imbibes slowly its tremendous strength.

THOMAS STARR KING.

Not when a table shakes, but when my soul shakes under the light and force of a spiritual truth, there is a communication from the celestial world to me.

THOMAS STARR KING.

Think of narrowness of life in a world so rich! It is as if a machine-shop furnished for building steam engines, should turn out pins. Think of being planted in this universe, as each human being is, and consider what comes of it usually.

THOMAS STARR KING.

I seek not Heaven, I fear not hell; I crave the truth alone, whithersoever it may lead. "Truth!" I cried, though the Heavens crush me for following her; no falsehood, though a celestial lubberland were the price of apostasy.

THOMAS CARLYLE.

Daily and hourly the world natural grows more of a world magical to me; this is as it should be. Daily, too, I see that there is no true poetry but in reality. I get more earnest, graver, not unhappier, every day. The whole creation seems more and more divine to me, the natural more and more supernatural.

THOMAS CARLYLE.

Divinity is in the atoms, and the very rocks are drenched with deity.

EMERSON.

We owe to man higher succors than food and fire. We owe to man, man. If he is sick, is unable, is mean-spirited and odious, it is because there is so much of his nature which is unlawfully withheld from him. He should be visited in this, his prison, with rebuke to the evil demons, with manly encouragement, with no mean-spirited offer of condolence because you have not money, or mean offer of money as the utmost benefit, but by

your heroism, your purity and your faith. You are to bring with you that spirit which is understanding, health and self-help.

EMERSON.

Nature has laid for each the foundation of a divine building if the soul will build thereon. There is no face, no form, which one cannot in fancy associate with great power of intellect, or with generosity of soul. Every face, every figure, suggests its own right and sound estate, and the first glance we meet may satisfy us that matter is the vehicle of higher powers than its own, and that no law of line or surface can ever account for the inexhaustible expressiveness of form.

EMERSON.

I suspect that at the root, the loves of the great-souled mother, the noble wife, and the true sister are one. They are all but glints on the ruffled waters of humanity of the one changeless, enduring light.

GEORGE McDONALD.

These beguiling stars, soothsaying, flattering, persuading, who, though their promise never yet was made good in human experience, are not to be contradicted, not to be insulted—nay, not even to be disbelieved by us. All experience is against them, yet their word is Hope, and shall still forever leave experience a liar.

EMERSON.

What a discovery I made one day, that the more I spent, the more I grew; that it was as easy to occupy a large place and do much, as a small place and do little!

EMERSON.

I am cheered with the moist, warm, glittering and melodious hour that takes down the narrow walls of my soul and extends its pulsation and life to the very horizon. That is morning; to cease for a bright hour to be a prisoner of this sickly body, and to become as large as the world.

EMERSON.

We ought to say, "May the Heavens give us thankful hearts!" For in truth there are blessings which do, like sun-gleams in wild weather, make this rough life beautiful with rainbows here and there—indicating, I suppose, that there is a Sun, and general heart of goodness, behind all that; for which, as I say again, let us be thankful evermore.

THOMAS CARLYLE.

Music arches over this existence with another, and a diviner.

GEORGE ELIOT.

All things are to be endured and counted even as a fuller life, with a body free from pain and depressing sensations of weakness; but illness is partial death, and makes the world dim to us.

GEORGE ELIOT.

Every fresh morning is an opportunity that one can look forward to for exerting one's will.

GEORGE ELIOT.

But we must live as much as we can for human joy, dwelling on sorrow and pain only so far as the consciousness of it may help us in striving to remedy them.

GEORGE ELIOT.

Perfection is the pole-star of humanity, and one little needle has its dip and its variation, and sometimes declines from the pole, now at this angle, now at that, "But though it trembles as it lowly lies, points to that light which changes not in Heaven."

THEODORE PARKER.

That by desiring what is perfectly good, even when we don't quite know what it is, and cannot do what we would, we are part of the divine power against evil—widening the skirts of light, and making the struggle with darkness narrower,

GEORGE ELIOT.

WHAT A GREAT MAN SAYS.

Listen to what Orlando J. Smith says in "A short View of Great Questions." I was thrilled as I read his burning words. Orlando J. Smith was one of the first and truest friends I ever found. He is one of the greatest men living; noble, pure-hearted, too generous to be just to himself, a giant in intellect, and most impressive in personality, he took me under his wing and introduced me to his thousands of readers when he was publishing *The Chicago Express*, some fifteen or twenty years ago. I acknowledge my gratitude to him, and have loved him always, not only for his goodness to me, but to all who came within the range of his care. His sympathies are as boundless as ever those of Jesus were; a wonderful man, whom to have known has done more to establish the mighty possibilities of race growth in my mind than almost any other experience of my life. Here are his words:

The human form, however humble, or even degraded, still confers a certain stamp of nobility. We are at least men; not "dumb, driven cattle." We are joint heirs of the thought and experience of the ages. Opportunity is ours; knowledge is ours, if we would grasp it; and happiness in ours, if in ignorance we do not refuse it.

The greatest things in this world are not its rivers, lakes and mountains; not its forests, plains and palaces. None of these can see, feel or love; none can think, aspire or dare. Man—who can build palaces, who can conquer the forests and plains, who can read the stars and suns, who can taste of both pain and joy—is the noblest object in this world. The raggedest child in London is greater than St Paul's; the poorest child in France is nobler than the tallest peak of the Alps.

Man need not grovel or abase himself. He is older than the city of Rome, older than the Pyramids, older than the Koran or the Bible, older than any book ever written or printed; and he will survive them all. He is the eternal master of himself, a being of a royal line older than any throne or dynasty. The noble man has a noble kingdom; it extends as far and wide as his thought and love can reach. The base man has a mean kingdom, but still it is his own. If he so wills, he can broaden it, better it. He can lose it only through his own abdication; for in all the universe he has no real enemy but himself.

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TO OUR FOREIGN SUBSCRIBERS.

Will our foreign subscribers do us the favor of sending us the addresses of such of their friends as might become interested in Mental Science? Our foreign mail is large, and there is no reason why it should not be larger. It will be larger if we can get the names we need.

WE GROW INTO POWER THROUGH PROGRESSIVE INDIVIDUALITY.

What joy is comparable to the joy that is born of a consciousness of strength? Nothing can give greater pleasure than to feel that one has the power to grow endlessly; to realize that infinite force is waiting to do the bidding of all who can command.

This joy of mastery comes as a fulfillment of ages of waiting and longing and struggling against the ignorance that has been holding us down; the ignorance of our own power.

The misery of depression and discouragement, caused by our weakness arising from this ignorance, is well counterbalanced now by the gladsome peace and security born of understanding.

When we look around us and see the majority of the people still writhing in the throes of wretchedness, we can bid them be of good cheer. We know they are travelling a thorny path, but it leads to ultimate freedom, and there is no other path by which it can be attained. During the sojourn in the old beliefs, most persons go through a condition of utter desolation and hopelessness before becoming ripened for the new ones.

They feel as though they had been "deserted by God and man," and are so thoroughly dejected and heart-broken that they "harken to no voice but despair." This condition may last some time, but it will surely pass as the light of the new thought breaks in. Therefore, no matter how unhappy a person may become while enduring the old life, there is nothing but hope for him ahead, if he has made up his mind fully to prospect for a higher and nobler state of consciousness.

That this higher state of consciousness does exist, and only awaits the ascension of a person's thought in order to occupy it, every true metaphysician knows. So no one need be afraid to abandon the old, wretched and worn out avenues of all previous life in order to walk in the new ones. If there is one thing that can be depended upon, it is that when we seem to lose everything else, there is always something better to replace it. We can be sure of this as one of the fixed principles of progressive individuality.

Our present knowledge may fail to interpret every condition by this rule, but reasoning shows that the principle is correct.

You know more than you did fifty or sixty years ago.

What is the reason for this? Because you have lived, and are here.

People in the aggregate know more than they did a thousand years ago.

Witness the many inventions by which the inherent powers of nature have been subdued and controlled for the benefit of man.

How has this been accomplished?

By living, and, therefore, knowing and growing.

Life means progress. The tendency of this eternal progressiveness is towards individualized intelligence.

Before we become conscious of our power to co-operate with the law of growth, we must needs have lived through many experiences and much suffering. Those who come later can have the benefit of all previous evolution, but unless one has been ripened by living, he will not gain great advantage from other lives. His degree of receptivity gauges his power to appropriate, and receptivity depends on brain power.

Thinking produces brain power. To try every fact and circumstance by the light of reason will develop original thought and dispel all the delusions born of the errors of ignorance.

Where does all this bosh lead to about "losing yourself in God," and "sinking your own personality in that of Christ," etc.?

It naturally leads to dissolution of the individual. The spoken word creates, and self-renunciation will certainly scatter one's forces and end in imbecility.

How can one expect to grow strong and become master of one's self, if he is continually praying to have his mind and body weakened?

That is just what the efforts of many so-called "scientists" amount to. To kill out the "human will" and depend on the "divine will" is, they say, the only way of salvation.

You may inquire, "What has been the cause of this wide-spread belief, if it is fallacious?"

It is simply one of the tentative efforts of ignorance. When man looked abroad and beheld the result of ac-

tions projected from a mistaken judgment, he concluded that all desire was intrinsically "evil."

This is one of the tenets of the churches.

Afterwards, a little broader perception postulated the statement that all is good. Then the appearance of "evil," which still remained, had to be explained, and it was first accounted for by saying it was an emanation from "mortal mind," which was "nothing."

Finally we have a complete system of thought founded on the statement that all is good, and the so-called "evil" is shown to be an unripe condition, in process of teaching the lessons of life by experience. Thus it is good, developing towards better. It is error, a result of imperfect knowledge. It is intelligence, practicing experiments and suffering the tortures of mistaken judgment. Error is a condition, and not an absolute, veritable entity, like good.

From this basis we say, all is good.

The simple reiterated assertion of the fact without the slightest argumentative reasoning about it, will often psychologize one into a condition where he loses sight of all objective beliefs, and he will be temporarily healed.

But only positive knowledge, based on solid reasoning, will permanently preserve the health.

The power of suggestion is always an interesting subject to the student of Mental Science.

Some persons make it all-important and place absolutely no limit to its agency. For instance, they say, "If you are threatened with business failure, or an accident by fire, or a robbery, or any undesirable or unfortunate occurrence, you can hold a thought that it will not and cannot happen, and this mental suggestion will actually prevent it."

While we know that mind is supreme, its powers are very little understood as yet; and in our present unlightened condition it would not be well to advocate the discontinuance of ordinary precaution about the affairs of life. But it is true that a strong confidence in one's ability to see that things move as one directs them, will enable a seemingly careless person to accomplish objects that a more "cautious" person would call fool-hardy, and his success would be attributed to luck, rather than to the suggestion of hopeful thought, which has been the true ground of success.

Let us examine some of the evidence in favor of suggestion as a mental motor.

Circus performers will not attempt a feat if they lose confidence in their power. They know a belief in a possibility of failure will be sure to make them weak or "nervous," and spoil the performance.

In diseases and their remedies we have many proofs of the power of suggestion. To believe you have a pain will make it a real condition. To believe a dose of medicine will cure it, will make relief follow its administration.

All patent medicine advertising is on this order. The repetition of a thing until it completely fills the consciousness clothes it with power to work out the suggestion it contains. The old saying, "a lie well stuck to is as good as the truth," is a recognition of the power of suggestion. All advertising of anything is simply to get it before the mind, and keep it there until the mind is accustomed to it, and is gradually overpowered and taken possession of by the idea. This is the reason

millions of dollars are spent in distributing circulars and in painting "catchy" sentences on fences and barns all over the country. The cumulative power of an advertisement amounts to an almost irresistible force in a few years, and makes a fortune for the advertisers. Witness the enormous sale of "Warner's safe cure," and dozens of other nostrums. Many people think their lives were saved by these medicines. And they were. That is, the concentrated expectation, backed by the almost universal belief in the efficacy of drugs and other external means, produced a mental change and stopped the ravages of the other belief that had held dominion. This "stay of proceedings" was called "saving life."

I prefer to call it the substitution of one form of hypnosis for another, with no great advantage in a choice of either, since in neither case is death, the great destroyer, avoided.

To believe in the powerlessness of man over disease, except in a precarious measure, makes a drug have a precarious effect.

Confidence in the unavoidableness of weakness is often the cause of the failure to get good results from any method of treatment. The first effect would have to be to obliterate the old beliefs; then an advantage could manifest itself visibly.

Suggestion is responsible for the power known as heredity. We can trace the effect of a decisive bias in the mind through several generations. A strong thought will give color and tone to future lives. A forcible impulse acted on to-day may have had its origin years ago. Hence the importance of studying the laws of mind and learning how to control the thoughts. We all have had occasion to note the action of a suggestion in trivial matters. Nearly every one can waken at a specified hour if the intention is suggested on retiring. When a person makes up his mind to perform some task at a certain hour, he will very likely think of it at that time, even if he had forgotten it and was busy at some other occupation.

In the matter of morals one can trace the supreme importance of suggestion. The saying, "call a man a thief and he will steal," is almost literally true. The general opinion of a community in regard to a person will have an almost all-compelling influence over his actions. If he is trusted, and expected to be a gentleman, he will fulfill the measure of the prevailing notion about him. The reiterated impact of suggestion determines his character. As he assumes and embodies the dominant idea, his characteristics will be published by his actions.

To assume an office is to be impregnated by the atmosphere of that office. People have been driven insane by the constant assumption of their friends (?) that they were "going crazy."

School children "mind" a teacher who appeals to their honor and integrity, and acts on the supposition that they are all honest, better than one who presupposes deceit and fraud by taking precautions to prevent anything of that kind. Every one instinctively trusts a person who believes in the nobleness of humanity.

I think the instances of prayer being answered, and prophecy being fulfilled, can be accounted for by suggestion.

An accidental circumstance will seem to show that some one has some "supernatural" power, and can do

wonderful things by prayer. The man himself may believe that he is specially favored by the Almighty, and the ignorant, superstitious people will have such faith in his power that his word will really be "law."

I know a man whose neighbors stand in such awe of his power of intercession with God, that his prayers are usually answered. If he takes a notion that the town saloon is a detriment he prays to have it removed; and by his faith in his own word, which he believes to be the word of God, he sets in motion a string of events which results in the removal of the obnoxious institution. His prayers are also effectual in healing disease among his neighbors. He is a very ignorant man and perfectly guileless, and when he is asked to pray for something to be done, he makes his petition just as if he were asking for some particular object that he wanted very badly and felt sure of getting. The force of the suggestion, backed by such supreme confidence, makes the reward certain in nine cases out of ten.

In the case of prophecy, the suggestion is the motor that goes unerringly towards fulfillment.

Time has no effect on the power when it is once set in motion. Not the slightest detail is forgotten or neglected.

All of which evidence goes to suggest the advisability of cultivating our thinking capacity; of gaining knowledge; of observing nature; of augmenting our power of recognizing and appropriating vitality.

This is a matter of slow growth. We have to plant seeds by first making the determination, and then constantly affirming power and intelligence, until it is thoroughly infiltrated into the consciousness, after which it will gradually become externalized in the body.

H. W.

To whom it may concern: Whereas, having been afflicted with an enlargement of the thyroid gland, commonly known as goitre, since 1885, and, whereas, having taken treatment for it by all methods known to the medical profession (excepting extirpation) as local treatments with all sorts of medicants, often successful, electricity in its various forms, as well as internal medication of every kind, calculated to remove such conditions, but without avail; and whereas, having reached a stage in the development of my trouble (two years after I had ceased all medical treatment) in which its malignant manifestations were of a most grave and threatening character, I applied to Mrs. Helen Wilmans, of Sea Breeze, Fla., for mental treatment which resulted in a perfect and satisfactory cure.

I, therefore, take pleasure in commending Mrs. Wilmans to all sufferers in general, and in particular to those who have failed to be cured by physicians' methods. Very respectfully,

D. H. SNOKE, M. D.,

921 Indiana Ave., Indianapolis, Ind.

[After I had cured the doctor and made him a friend for life, I hope, he began to send me patients, so I now print another letter from him:]

MRS. HELEN WILMANS:—It gives me genuine pleasure to report to you the complete recovery of Mrs. Mary F. Tomlinson, whom you treated for cancer of the stomach. This is particularly gratifying, as the lady is a friend of our family and held in high esteem by friends

in general. She has just returned from a visit to friends in a distant county, and looks better than she has in years. Your success in this and in my own case is to me incontestable evidence of the merit of your methods.

With best wishes for your continued success, I am, sincerely your friend,
D. H. SNOKE, M. D.,
921 Indiana Ave., Indianapolis, Ind.

[Dr. Snoke is a member of the faculty of a medical college and a physician of high standing. Fortunately for humanity he is not a narrow-minded man but capable of accepting new methods of healing where demonstrated to be correct.—H. W.]

MRS. HELEN WILMANS:—I must say to you a few words; excuse me for taking your time. Every real Mental Scientist will endorse Mr. Pentecost's and your splendid words in regard to the "God Idea" in FREEDOM of November 28. It is high time that a sharp line should be drawn between earnestly studying and logically reasoning Mental Scientists, and those whose heads and brains are yet surrounded by benumbing clouds of Christianity, in the form of the lightest mist to the densest fog, that make clear unbiased reasoning impossible. Give me either Christianity, or independent reasoning and thinking; the blending of the two is as if a grown person did not give up playing with children's toys. He has a right to stick to the toys as long as he pleases, but he should avoid to annoy other people by trying to prove to them that an adherence to the playthings of childhood is necessary for the welfare and happiness of a grown person.

I do not wonder about the great number of the average men and women, who cannot see through the dense mist of Christianity, because the light in their brains is not sufficiently developed yet to penetrate through the heavy clouds, and because "the fear of God" implanted in them from birth, has made the growth of independent thinking next to impossible; but I wonder that in our country the so-called "learned or scientific men," whose researches must teach them otherwise, do not stand up and say: "To bring Christ's teaching and the Bible in any connection with science is a plain humbug and unworthy our times." Are they cowards or can they really not get rid of the influence of Christianity? In praise of the representatives of science and of the ablest writers of the old world, especially Germany and France—I must say that Christian religion and the Bible have become to the best of them pure nonentities.

It is very tiresome to see in the writings of a great many Mental Scientists the name of God, Father, etc., the continuous quoting of Christ's sayings and passages out of the Bible, as if the truth would need such an approval; it is childish and arouses the prejudice in the mind of an earnest thinker against an otherwise good article.

In conclusion to these few lines, allow me to mention another fact for the existence of which Christianity is mostly responsible—that is, the degrading opinion about all matters pertaining to sex. The dualism of Christianity, the teaching that "spirit" is higher than the "flesh," is mainly the cause of this deplorable condition in the Christian world and outside of it.

Begging your pardon once more for taking up your valuable time, I am respectfully yours,

A. KIEFER,

320 W. Ash St., Piqua, Ohio.

THE WASTE-PAPER BASKET.

A little girl was talking to me the other day about kissing. She said it was the "turriblest and the redick-lesest" practice she ever laid eyes on. "Why when I went up to Filladelfy this summer, I was kissed till I told ma that I intended to find a place and stay in it forever, if I had to keep meeting folks who thought it their duty to kiss me, just because they hadn't saw me for six months. I tell'd ma that if I had to go through that thing twice a year, I'd stop going to Florida in winter and North in summer.

"One day after I had been kissed and kissed until I thought the thing was done with, there was an old woman came into the store where ma had sent me to get some sugar; more kissn', said I to myself, and I clim' up on some dry goods boxes and kept a going up till my feet was about as high as her head. She shook hands and said if I would come down she would kiss me. I was fearful skared and began to think I'd have to stand it, when the store keeper called her away. After she was gone I lit down and began to slide out, when another woman came in and spattered a monstrous big kiss all over my face. And after that I put a stick of candy 'bout a mile long, in my mouth, and another woman met me at the door and says, 'Why, doll baby! is that you?' And then she perseeded to plaster up my face with another kiss, but I twisted so the candy scratched her nose and then she quit.

"When I told ma she gived me Hail Columbus. She said I had oughter feel flattered, cause Mrs. Sharon paid me so much 'tention.

"Mrs. Sharon's old man drives a delivery wagon and he's got a horse I likes to kiss, cos he's got sense, the horse has. When Mr. Sharon is out of the wagon the horse looks around until he sees a post and goes and stands with his head close to it. He aint got no confidence in hisself and thinks it aint safe to trust hisself; so he walks along very careful to some post, mebbly it aint only a telegraph pole, and then he stands still and thinks he is tied up. Every time I see him do this I want to kiss him. His name is Billy. Then Mrs. Sharon she's got a big tom cat named Jack that's good to kiss in case of a mergency. Taint every fambly that's got two kissable folks in it."

This little girl's talk reminded me of cousin Marget. She was a little weasoned old woman that lived on a farm about three miles from town. She was a relative some twenty degrees removed, but she always called mother "cousin Lisabeth," and mother actually made us children call her "cousin Marget." Every time she came to town on her old flee-bitten mare, she stopped at our house and always kissed us all round, unless we saw her coming and made our escape by way of the back door.

Her nose was as sharp as a needle, and one day when Gus had got his eye hurt as he was stealing cherries out of Mrs. Loomis' orchard, and mother asked him what made it so red, he said that cousin Marget's nose had pierced it the last time she kissed him.

One day when every thing seemed peaceful and lovely and we children were all amusing ourselves, Emma began to scream and kick. As she was the dearest little angel that ever lived, and the gentlest and best, we were all surprised, and rushed to her thinking

she had hurt herself some way. "Oh! maria," she cried, "dere tomes tousin Marget and hers doin to tiss me adin." Sure enough, looking through the window there was the old lady on her horse, waiting for some one to take her load so she could dismount. Her load consisted of a basket full of quinces. Everybody who could engaged quinces of cousin Marget for preserving long before they were ripe. She owned the only quince trees in that part of the state. If I remember, she had about three trees, and she called them her "squinch" trees. This was a standing joke among us brats who, at least, knew the proper pronunciation of the word, even if we did not know much besides. We were in the habit when meeting her of asking how the "squinchs" were coming along. She always took our interest in her fruit in solemn earnest, and never suspected us of gying her.

And now it is in order to give any opinion of kissing. I think the thing is too common. It is a pity to spoil such an exquisite luxury by diluting it in order to make it go around. It loses its flavor under such conditions, and the thrill that naturally goes with it is quite shaken out and lost.

This is between lovers, who should prize it too highly to bang it round for every-day use.

But kissing babies against their will is actually reprehensible. Dr. Baker's ideas on this subject were clear and even forcible. It seemed as if the farm hands when they came in from work, rushed through their combing and washing out by the horse trough, to see who would get in the house first to play with the babies. I still think I never saw two such pretty little girls as they were. Ada was naturally polite, and made no effort to resist the kisses forced upon her, though she had informed both the doctor and me that she did not want them. Florrie talked her opposition out most emphatically, "Eve me lone; me'll slap oo if oo tisses me." But they would kiss them both in spite of their objections. At last the doctor interposed: "No gentleman," he said, "will kiss a lady without her consent; and I must have the wishes of my little daughters respected." This sentiment repeated from time to time broke up the habit.

To me, the promiscuous kissing one sees flying about everywhere looks undignified and absurd. A cordial clasp of the hand, a pleasant greeting that shines through honest eyes; this is so much better. I am like Florrie; I do not want to be kissed, and I do not suppose the other party to the transaction wants to kiss me. People have an idea that it is the right thing to do, and they do it.

Clubs are in order for every purpose under the sun at this time. Charley joined The Annanias Club last week, and he attends a yacht club, and a dancing club, and a euchre club; why not have an anti-kissing club?

I had just got this far when Charley came in and I suggested it to him. I surely thought he would acquiesce; but he opened his eyes bigger than I ever saw them; and such an amount of resolution came into his face as he straightened himself up, that I was startled.

"Anti-kissing club!" he said. "Thunder and Tom Walker! I'd rather join an anti-eating club. What old anchorite dead and buried a thousand years obsesses you? You really are obsessed." And the way he looked at me was perfectly astounding. "But, Charley,"

I said, "you are surely opposed to the kissing of babies against their will, are you not?"

"Opposed to it! Why what on earth are they for but to be kissed? As to their not liking it, that's a matter of education; parents who neglect this kind of training in their children are too reprehensible to be tolerated in good society. I'll tell you what it is, Mrs. Post, (when he calls me Mrs. Post he is in dead earnest) there is something wrong about you; you must be over-worked or underfed, or sick; I guess you had better go to bed and have a wet towel on your head, or a mental treatment. I really have not had my nerves so jarred in ten years; the idea of breaking up the kissing habit establishing anti-kissing clubs—it beats anything I ever heard of!"

Later when I met Ada at the dinner table I told her about it, she rather took my side. "Babies must not be kissed," she said. "What about the temptation to kiss them?" asked another person. "You to talk about kissing babies" cried a small fry not much bigger than a baby; "you had better get a few pounds of that horrid beard off of your face before attempting even to kiss the cat."

This sounds rather saucy coming from a child to a middle-aged man, but it voiced my sentiments completely. I detest a beard.

No, Charley doesn't wear one. If I did not veto it myself, this small member of our family would; and she bosses the ranch.

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